M 1273 - SEATTLE

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So, last meeting. We still are a divided group. I first want to say something to New York, because we are going tomorrow, Portland, then Eugene, then San Francisco. And on the trip, it will be about two days, you have all the chances in the world to think what you are going to do in San Francisco. And how you are going to utilize the time, and you can profit by how you have used the time now, because it will be a similar situation with new groups, partly new people, some you will know, some you don't, and the accent is going to be on Work. We said that in the beginning, and that is the reason for the whole trip, so that people will have opportunities to remember - themselves of course in the first place, but whatever the experience, that it can be translated into a real effort, because the conditions are quite different. And of course, incidentally, there are other advantages of meeting with people you don't know very much about, and they don't know much about you, that will require also a different kind of attitude of trying to understand them, and to put your best foot forward so that they can understand you. And that the ultimate aim is that there is going to be more understanding between people in different groups. All of that you have to consider as you are travelling with the same kind of people you have travelled with so far. But know you have a different kind of an aim and you profit by the experience here.

When we get to San Francisco I will probably try to outline a little bit more of the kind of thing that perhaps you all can do. But, the question is always how do I consider what I am going to do in the light of extracting from it as much advantage or usefullness as I can.

The reason I say it is because I don't think you have profited as much as you should have from being here. And that may be due to a little, well let's call it, strangeness of looking at this kind of an opportunity and in the proper light, and I would like to avoid it. I'll be quite outspoken about it in San Francisco. In the mean time you can think about what you should do, and how all of us can derive the greatest benefit from it. So that is as far as New York is concerned.

Now Seattle. You are in the beginning of something a little different. Barry, where are the friends that you brought? Last night I said we would talk about work and I would like particularly the new people, not the older ones of Seattle but the new people, to ask questions. Questions about Work; questions about what one does when one is reminded that A-B-C is a necessity, preliminary even to theeffort you make, that you know in what direction you should extend such an effort, and what kind of effort is required for your mind to be able to guide it sufficiently so that you can have definite results. Many times when you don't have results, and after some time you get a little discouraged, and you find then fault with different people because apparently you can not work with them. And you think that they are wrong or that they do not create the proper conditions, without looking at yourself you are quite ready to have a judgement about something which is outside of you which you can blame. I think it is usually a misunderstanding of Work and to some extent of course a misunderstanding of your own capacities of wanting to Work. And that perhaps is then due to the fact that you do not know enough about yourself to be at times

during the day, or at certain times, that you are really, and could be and should be, a little disgusted. Because what is there when you are honest and you look at yourself in your unconscious state that you really could be proud about? And even if you think you have done a great deal of ordinary work and reached a certain height in a profession, or that you have accumulated maybe a little money, or that your attitude can be defined in ordinary terms as being quite correct, that still you are missing something that if you understand yourself well enough, that all the material forms you might acquire and in which you live, is not enough for a man if he wants to be a man. And that simply an ~~ability~~ to be able to see yourself as you really are, and also in seeing that that you realize how little there really is of you, almost I would say so little that there is nothing to write home about, and that the question of pride and of course utter nonsense, because so far all you have been doing is a little bit of breathing and to maintain yourself with some money that you could buy some food. The question of your ambition. The question is what is your aim? What do you expect of yourself, particularly when you are young? Which direction do you want to go? How will you reach it? And is it worthwhile to spend time and energy and money in that direction? And for what? Your aim has to be something that deals with the two parts of yourself, that what you are in an unconscious state and that what perhaps in a conscious state you could become aware of. Which of course has to do with a different kind of quality of yourself, and for lack of a better word one says 'my inner life or that which is essentially me.

So you see in Seattle having now a few new people you can introduce certain new ideas and forms that you really are anxious to find out what to do. And that you should insist constantly to find out what is right, what is exactly right, and then when you Work in accordance with what older people who are more mature and who have been in Work for a longer time, they tell you and ask you to do, that the only criticism you can have is that you are not honest enough with yourself to want to apply Work as well as you can. And that it is no good to blame any circumstance or any other person.

Because there is no question about it in my mind, that as far as the Ideas of Work are concerned, there is more than enough available right here, and all you have to do is to use it. If you don't use it, it's your fault. Then, as I say, you get discouraged, and when you are discouraged and you honestly wish, you want to find out what is your life worth, you will insist that you find out exactly. And then it's up to you - how much desire do you really have to Work. I think we are entering a little bit of a new phase. There have to be many more people. And fortunately there has been an influx of things that have been quite useful. But don't try to bite off too big a piece. Try to adhere as much as you can to simplicity of Work, and don't loose yourself particularly not in the beginning in all kind of theoretical questions.

Now of course it's obvious that if you don't Work that you might become interested in Theory. And simply Work may be a little difficult particularly when you are

intellectually inclined. It's much easier for a person who feels because they don't question so often. And many times that what you received by means of your feeling is something that lodges in your brain and becomes of course knowledge for you, and in accordance with that you have already a desire to do something with that kind of a knowledge because you are not yet argumentative enough to question the knowledge. Any kind of an intellectual road will always go to all different paths of an intellectual kind, and sometimes you come to a point where you believe that it is necessary to understand something fully intellectually before you can go ahead and do something about it. With that kind of a view point, if you have it, you must be cured entirely. Because the emphasis of Work is Work in practice on yourself. For that you need very very little information. All the rest intellectually, and sometimes even emotionally, where you can loose yourself in all kind of enthusiasms, is so much - I would like to call it. gravy, but it is not to be digested as if it is food. At most it will function like a little salt which makes food a little bit more palatable. The emphasis of Work is Work on yourself to understand what it is to become objective if one wants to use that word in the sense that you are interested in developing a real consciousness. And that together with that you will develope conscience. And that these are the two things that you have to have in mind, I would almost say, constantly as an aim, because only on the basis of that kind of a developement, will you ultimately be able to have a Will, and a Will is an attribute of a Man. An ordinary fellow walking on the street only has wishes

and many times the wishes are related to whatever are the desires of his body, and that, if one looks at it correctly, is a very low level of existence. Because the body doesnt mean very much, and only to become the instrument for the execution of what you think and what you feel. And that although the body might have certain requirements and many times unconsciously dictates to you, it is not the proper relationship of a Man to have the body predominate and the mind and the intellect, or his feeling, or his emotions play, almost I would say, a secondary part.

This you must understand; that when we talk about spiritual developement we talk in the first place about something that is not very much developed as yet. And that even with an upbringing in a religious sense, that many times you use certain rules that have been taught to you and you repeat them without any content. And that it might take a long time before a person in the full sense of the word can become religious. It is quite logical that such a thing has to do with something outside of one. Very often you can call it a higher power of some kind of a being, or some kind of an influence of a different nature, actually higher than you are to which you then at times at least wish to strive, and which sometimes, if you know yourself well enough you also realize that you cannot do it. And that even if it takes the form of prayer, you dont know how to pray properly. And that all the time what is constantly in your way is the thoughts about yourself, let alone feelings - but the feelings are not sharply defined, and usually self love is a determination in your mind, although it may be produced in your feeling center.

You try to define it in certain ways, of likeing yourself a great deal. And sometimes you believe that that what you are is really not the tail of a donkey. You must understand of course that that is an ordinary natural way because how can one have self respect unless you love yourself a little bit. And it is of course that kind of a pride that makes you to become a little bit different from others in order to be able to live better with yourself.

In a certain way it is not so bad because I think it is quite applicable in ordinary life. But let it stay there: What ever the advantages for yourself of having that kind of a self respect, perhaps a little vanity, that you want to distinguish yourself and that some one else will call you lovely and beautiful, and maybe even clever sometimes, and that maybe because of that you are subject according to the ordinary rules of society to be able to get along with your friends, and maybe be promoted. All of this is quite immaterial, and it has very little to do with the developement we talk about when we talk about Work. So the accent has to be quite clear. Where is it that you want to go and with what? And the realization then that I think gradually should dawn on you that whatever equipment at the present time that you do have you will not go very far. You see, I'm not talking now about ordinary life. In that you can go I don't care how far you wish. You can even have your name in the paper and have a description somehow so and so. You can even be in Who's Who and you can have admiration; who knows, maybe you could become the President of the United States.

But you see it is so superficial. Because Earth

is not the only body in the universe that exists. And the fact that mankind lives on Earth doesn't mean very much and he, on death, will die and then be completely forgotten. It goes against all kind of philosophical ideas to assume that this kind of a life is just all there is to it, and when you die that nothing else remains. Logically, it isn't true. We know it by experience and each person has his own reason to think something will remain in existence. And even at that he is backed up by a variety of different kind of religions which of course will always tell him the same thing, and which has been told since days immemorial, and will continue to be told, sometimes as fairy tales, or little folk lore without defining anyone but just sufficiently to keep you going more or less on a little bit of a different level every once and a while, that you can use it and then appear to be somewhat more spiritual and somewhat more in balance.

Once and for all make a distinction between that what is ordinary man and what man should be. And that what he should be is not a man of Earth; that is, he has to learn than while he is on Earth that there are two things in him. And that the one thing, being an Earth man is already sufficiently accomplished, it has reached the limit the same way as at the present time you don't grow physically any more, very soon even if you are young you will not grow emotionally, and your intellect will also stop, and much sooner than you think. That is, an intellect will gather data which will be quite useless to you after a little while. And even if you tried to develope an intellect to its highest degree,

there is going to be a limit the same way as you mind is encased in a skull will have a limit, so that it can only contain a certain number of facts and no more. And if you try to fill it more it will explode, and that you don't want, so you stop, because you want to protect yourself. You don't want to die prematurely. The feeding of that what is your body and your emotional center and what is an intellectual center goes up to a point where it becomes overfed and then it will not have any further taste and it doesn't want to contain more because at such a time you are quite satisfied.

The developement of your spiritual life, being of a different kind of a density, for us has at the present time no limit. For us! It has a limit but we are not there yet and at the proper time when you get to the point where your emotional body is also fulfilled also then you will realize at such a time that the emotional body is in the same kind of a position as your physical body. It will also die when it has been sufficiently developed and also who it has exhausted its usefullness. Man always must think about the possibility of eternity, or think about the possibility of living forever, endless. Philosophically it's the only solution because where ever there is a limit it would be reached in time, and man does not want to reach any thing that ends. This is philosophy but it is also a realization of what is life. And one cannot associate Life with Death. So why do we want to grow? For further understanding. For a translation of the data in your mind into a form of being which will have understanding as its mental functioning.

Why do we want to be conscious? In order to become part of that what is worth more than the Earth at the present time can offer. Why do we want to become conscientious? Because it belongs to the proper attitude of man, not only to the rest of mankind, but to that which is beyond, or let's say at least outside the limits of Earth in relation to what sometimes we call the universe. It's a high aim for a man. Sometimes you can call it even stupid, that a man believes that he will be capable of it, and that he also is entitled to it. In that way, if you Work, you will find out at what time you will stop. I hope you will never stop, because I think that even if you make a Soul for yourself there is still another step in which that particular Soul will become a certain function in relation to that what is, to use that phrase, more endless. It's a contradiction of course; endless is endless; nothing else and it has no end. There is no further argument about that. And still in our limited sense of what we understand, there must be something like a stepping stone, gradually changing that what has now an end more and more in not having such an end, and finally go over into such a state, comparing now that in which we live as finiteness, going over into that what is infinity. Or to say it mathematically, that what has dimensions will change over into a non-dimensional world. Or again psychologically, that what now binds us and what causes us to be in prision will ultimately as an aim for each human being have to be that he is completely free.

I only say these kinds of things in order to establish the basis on which you should now ask questions.

Because you know enough about Work already and the application. And if it is not clear we'll go through very definite defining of what is meant by Work on yourself. Observation and so forth, whatever is the terminology; it maybe you've heard the words but you don't know the content. What questions are there in you regarding your Work? Regarding whatever you have tried to apply; whatever you at the present time understand. by means of a description of a path to free yourself from the bondage of Earth? What is it really, in that sense, that motivates you? And what prevents you now; what are obstacles? In that particular direction in which way you would like to go in order to become a conscious man. This after all is the aim, to be a Man, real Man. with consciousness; that is, with intellect which can think and can think independently of an other property of man. A conscience which will be a conscience, I would almost say, every where and always. A permanent conscience which will not change and which will be the same today and tomorrow, and 10,000 years from now. That would be a real conscience because it is not going to be dependent then on outside conditions or outside opinions. It has to be Truth; truthful without question. Truthful, existing because that's the only way Truth can continue to exist. When it is Truth; this is a concept which you have to understand perhaps a little bit more, because it is in contrast with what at the present time you consider truth. In an unconscious state truth for a man is that what he will allow his own so called consciousness and so called conscience to admit to himself to be. And it remains entirely dependent on his own opinion of what is

allowable for him. And this we simply call subjective. And that subjectivity, again you have to realize that, will never give you absolute Truth. Because absolute Truth is unchanged and it is permanent, and everything now that you consider truth in yourself, even if your conscience is more or less developed according to ordinary morality, ten years from now it will be different. And if someone you might meet tomorrow who has a much more convincing argument than you can bring to bear on statements that such a person would make, in all conscience you would have to change. the ideas of your conscience. So now what questions?

Q - Mr. Nyland. Im not clear as to what part visualization plays. in developing objectivity and the impartial faculty.

A - The visualization of what?

Q - Visualizing this body from a point outside.

A - I see. You know what, why do we want to develope a "little I"? You see in its nature what we consider a "little I" is partly intellectual and partly emotional. We emphasise in the first place the intellectuality because that we can comprehend with our minds. If it is felt, all I can do is to feel it and I have to let it go; either I feel it and it is there or I don't feel it and I cannot make it for myself to be felt. But with my mind I can go through all kind of intellectual directions and logically build up something that then becomes for me a definition for "I", and even with my mind I can do as if it exists. I can not do that with my feeling.

So when we say 'I want to develope a "little I" I first emphasize the necessity of following more or less the intellectual path, because those are logical concepts and could be for me for that reason acceptable. Many times, comparing to whatever is emotional, even if intuition exists for me and gives me facts, I can not question them. because I don't know the road how I get to the facts. in an intuitive sense. But intellectuallly if I go wrong in trying to define certain things I can find another word which is sharper or sometimes a little bit better connected, and the logicality will give me clarity which I can not get in an emotional sense.

So one assumes that there ought to be a "little I" with a particular attribute having then a function which my mind at the present time should have had, and perhaps had origionally, but at least does not have it now. My mind at the present time, when it functions in an ordinary sense, and we call it unconscious. - or rather it serves our purpose for ordinary life - simply means that I have still opinions; that it has a memory; that it has a definition of words; it formulates. And that in the different mental activities of my brain I can not really separate one from the other. As soon as I see something with my sense organs; I see it with my eyes; I hear it; I start to recognize that I have already a little bit of a concept. If it is new, that is if it is entirely new to me, I still try to classify it. Take for instance, I hear music. I have been educated a little bit and I know a little bit about Mozart and the rest, and as soon as I hear something, I start to define it and say that it sounds very much

like a lullaby that I heard, and maybe it reminds me of Schuman or somebody. Immediately when I see something, a certain color, I like it or I dislike it because I have associations with it. And my mental functions are completely dependent on the associations which have already been produced at a time when I got impressions in my mind which were digested, classified, pigeon-holed, and got a name. So at the present time my mind can not look at any kind of a thing, you might almost say impartially, because it is already connected with a variety of other things. And this is what I in my mind like. When I have a good memory I'm even proud about it.

You see the trouble is that when the mind has to be used as an instrument for accuracy, and to function independently; that is, that it can function only in the sense a mind should function, which is a recording of ordinary facts and to leave them alone, but only to consider the fact as a fact of existence, that then my ordinary mind is absolutely incapable of doing it.

It is simply that if I want absolute Truth, I want it free from any kind of an interpertation. And I try to do it with my mind as it is at the present time and I can only accomplish more or less that kind of a state when I have received a number of impressions more or less similar. That I have added them all up and then divided it by the number and reached an average, and that becomes for me more ~~thr~~ truthful, the same way as in ordinary research I multiply the number of experiments in order to get a result that is more or less reliable. But the difficulty is that whenever there is any kind of a fact, which ever

way it was reached, it is now lodged in my mind. The rest of me immediately starts to function together with it. And I have that kind of a like or a dislike for it. I compare it. Usually, when it is in my mind, I feel that I have to act on it. And I know that my ordinary personality is mixed up of the three different functions of physical, emotional, and intellectual, which all of them take in each others washing. They do not function independently of each other because they can not. And they have been trained by my living on Earth and the kind of education I have had always as much as possible to function together. That is, I want to be as complete as I can regarding that what I see or notice, and I become an educated man when I can relate it immediately to something that has already happened before, and I can then become very clever in giving it a name.

Now all of that of course remains then within myself and there is no way out, because as long as it is within my personality it satisfies the ordinary demands of the personality. In order to get out of my personality as belonging to Earth I will have to introduce something that is of a quality not of this earth. And if everything on Earth as represented by human beings is subjective phenomena, the only way I can get out of the subjectivity is to introduce something that I call now non-subjective. I say it is objective. So that relates to what is truth for me when I now realize that that what is a fact I call truth is still subject to a personal interpertation, that I would like to have something that is completely free from it. And the sole reason is that I want to have a fact that is acknowledged as a fact without any question by every body.

Because only on that kind of a basis would I have a language that could be understood by anyone, and I don't want arguments because I know arguments without any question are subjective. About Objectivity there is never an argument, because it is objective for everybody.

So how can I now with my mind make something that gives me objective facts? Objectivity is again defined as trying if I could understand it correctly, and if it could become an experience for me, would have a road leading to it out of the subjective elements of my ordinary existence. It's quite obvious that if there is nothing of that kind in existence now, I have to use a method by which I assume it exists. And that of course in research we do many times. I assume something to exist when I try to describe the course of certain heavenly bodies in the sky and I don't know what it is - a parabola or an ellipse - I simply assume it to be an ellipse. And then I start to define what happens to it according to certain observations, and out of that I will come to a conclusion of what is the reality of the course that such a body will take. I do the same thing with a "Little I". I say I create something which will have to function in an objective sense. That I can define, because I know it is non-subjective. So I simply say this particular mental function that the "Little I" should have is that it observes. That it records facts as they are. And since it is something that I want to apply to myself because I want the "Little I" to become useful for me because that's my aim, that I find something that can help me out with it. You see I wish to become objective in order to become free from my subjectivity. And it has

to be a personal something because no one else is going to help me. God is much too far away and I have no direct contact with Him. So I create something of my own. I endow it with what I believe is objectivity. And I say let's assume it functions "as if" it is objective. I know well enough that these are ordinary thoughts and that whatever are ordinary thoughts remain of course subjective. But my mind has a capacity of, somehow or other, conceiving certain things which do not as yet exist. And that is a marvelous property of the mind, because if I would have to deal with only the things the mind knows that exist, I never would be able to get out of it. You might say philosophically it is a beautiful thing for a man to have that kind of a mind. An animal hasn't got it. And of course a plant never has. But man happens to be a three centered person, and because of that in his so-called purist moments, he conceives of the possibility of extracating himself from the conditions of his three centers. And he says then philosophically, becoming one in order to proceed further up the scale of further developement.

So the concept is quite logical. I think of something which doesn't exist the same way as by extrapolation I do do not know what the facts are but I base it on what is here as reality, projecting it in the future. So my problem is that that what I now consider potentially as a possibility for objective existence I now wish to actualize by means of endowing something that starts to function "as if" it is actual. And submitting myself to that kind of an influence I then will collect data of an objective kind which when they have grow sufficiently will enable the "as if" to become reality. You see I reach it indirectly.

So I start now with "Little I" functioning "as if" it becomes observant of me. Not observant of anyone else because it has no interest in any one else. My own world is my own world; someone else's is someone elses' world. And ultimately if I were objective to myself I also could become objective to someone else; naturally it would be very good. But it is not my prime reason for being interested. So I say I observe which; that is, what is this I? It certainly is not my personality, because that remains subjective and can never be objective. So when I say 'I observe', it means that little bit of something that I assume to exist and which I in my mind have created and wished to exist, and which I have endowed with certain properties of objectivity, is now observing me. Me is that what I am in ordinary life; my personality; my body. to start with; my emotional, what ever conditions there are that I call emotional; and that what I call mental processes. Observation means, if "Little I" starts to function in that sense, will give me data about myself which, when they are objective, are of course absolute.

In order to receive such data in the "Little I", they, as far as observation is concerned have to be absolute; that means impartial or free or non-identified from any kind of a subjective process that now takes place in my personality. So this is the second requirement, that when this "Little I" observes, the observed facts have to be registered as they are without interpertation. So there is no thought process that goes on and there is no feeling process that goes on. And the third step is, that whenever I wish to be really impartial, I know that the "Little I"

can not use any process that remains subjective. Because I know that all subjective processes in my mind always are identified with that what is thought about that what is remembered, and that what I anticipate. So this introduces immediately another concept by which only impartiality is possible when that what is being so-called observed is registered at the moment when it happens.

So you see by becoming observant of myself and to take my body in the first place as an object for observation, and describing it if I wish and only to the extent that it exists, I solve the problem of space for myself, because when I now from the "Little I" look at myself I see myself as a body which exists without any further description. In other words, when I observe my body, the only interest I have is that it exists, and I do not describe it in any form of dimension. I see it as a reality existing without form. You see? When I introduce a 'moment', I solve the problem of time, because I have reduced at such a time that what is the observed vision to that what is now subject only to the moment which for me is a point.

So there we are. In the absolute sense everything which the "Little I" has to do in order to remain logical in accordance with whatever I in my - that is, my personality - in the highest moments wish to create, simply is functioning now in a non-dimensional sense regarding space or regarding time. And because of that I've reached a state of freedom, because that what binds me at the present time constantly is subject to a dimension either in space or in time.

So you see, what is this creation? It is simply

functioning as an observatory for an objective kind of a faculty having a mental quality of registering facts about myself. At the same time since it was created by something of me that what is created will have towards me a benevolent attitude. Almost I would say, the "Little I" is grateful that it has come into existence, and is grateful to that what has created it. The "Little I" is now under an obligation towards me. And that makes it very interesting because no one else's "Little I" will have that same kind of an attitude towards me. But I wish this "Little I" to grow. So with all the benevolence it might have, it still has to have a chance to be fed. And I constantly put the "Little I" under obligation by feeding it. I feed it by wishing the "Little I" to function in an objective sense regarding me which results in certain thoughts and feelings I have regarding the possibility of "Little I" existing, that then in producing this state as a desire on my part to wish to Work on myself, it simply means that I trying now to create the "Little I" and endowing it with the possibility of objectivity, have established a relationship between the "Little I" and it, and it, what ever this personality is, tries to make food for the "Little I". Food for the "Little I" is a direct result of the wish on the part of my own personality that something in me could grow to become objective. Whenever that wish is there the "Little I" can function. When the wish is not there, there is no "Little I". Or rather, even if it would exist already, in perhaps its embryonic form whenever I do not have a wish to Work, there is a cloud between the "Little I" and myself, and I don't see it, and the "Little I" can not see me. The implications of

that are very interesting. Because it simply means that the "Little I" doesn't not exist for me unless I on my own part as personality have a wish. As soon as I stop the wish, there is nothing. And for practical purpase the "Little I" doesn't exist for me.

So you see now the problem. I constantly should have the wish in the midst of my subjectivity to desire something that could exist objectively. That in ~~int~~ itself means that I'm already in a tremendous difficulty with my subjectivity the way it is, to create something in the presence of all this subjectivity which of course will object to it, and where the objectivity can not be fed by anything that is too subjective. If I make my wish in such a way that at the moment when I want to create it my energies could be converted into a form of food belonging to a higher level of being as represented by Objectivity, then the "Little I" will be there. So now the problem in practical terms simply means I wish to Work on myself. With that I have to be sincere. I have to really wish it completely. I have to exclude as much as I passibly can of all kind of other thoughts or feelings in order to have enough energy for the creation of something that, at the present time, does not exist, and which has to have a very definite property. For this I have to use that what is within me of the highest quality that I know. And it is not intellectual. It has only a certain thought about the concept and the possibility. And it can not be emotional, because that what is emotional in me can only furnish a force to want to push it. What should be brought about as a contact between that what I

consider 'as if' and that what is reality so that ultimately this 'as if' can become real, has to come from me where I am in the reality of reality of myself. This we call Magnetic Center. It is the representation of Life in me. Because Life in me is always there, surely as long as my body exists, but the assumption that Life must continue to exist as something endless will simply mean that what I now call Life in myself has the particular quality of absoluteness. And therefore the possibility of something to be created in it will have to be stimulated by a real desire of Life within me. Then, in principle, to be applied to that what is yet potential in order to make it grow out to become actual.

It's a little different way of saying it, that that what is Life in me and which is encased in a form, and I call it my body, that that is really crying to be set free. And that the real point of any man wishing to Work on himself is to give his Life freedom so that then as freedom existing as Life can fulfill its own function to be united with the totality of all Life. And philospphically it is quite correct. Because I can conceive very easily about a human being representing Life in which his body is his form and his inner, inner Life, not changeable and permanent, being the real kernel of his own existence.

So the requirements now. I wish to Work. I create at the moment, when I say a "Little I", a condition in which this wish to Work as a result of the totality of my personality being engaged in the possibility of creation, that all of me is present with all the energies I can command to convert it into the

actuality, even for one moment, an objective something existing which remains in existence as long as it observes me.

All right. How does one observe? Assuming for a moment that I create this "Little I", with this "Little I" observing me, it has to answer to the requirements of impartiality. That is, the facts regarding myself have to be absolute. There cannot be any question about it, and there is no argument at all. All I wish is to acquire a certain form of energy in the form of an objective fact being registered. It's extremely difficult. As I say, it is like someone in a field of animosity. Where it actually takes place as a result of a thought, or sometimes as a result of a kind of a wish of a different kind of quality, usually a higher emotional one, we simply for the time being leave out. It has to take place within me, because there is nothing I can project outside of me that really could become actual. I can say 'as if" outside, but in reality something must take place in me, because there is where it has to grow; there it has to become identified with the processes of my unconscious state in order later, when it has grown up enough, to have an effect on my subjectivity. And I hope that when it grows well enough, big enough, and strong enough, that then that particular objective faculty is going to take over and convert me.

But that is a long road, because in the beginning in the first place, it is 'as if'; in the second place it's extremely small; and in the third place it is in enemy territory. You see, everything is against me.

Therefore all kind of natural states as represented by Mother Nature or Earth or what ever laws there are, are against me. Mother Nature doesn't want me to get away from Earth. The fact that I was born on Earth indicates that I belong there, otherwise I would have been born somewhere else. I cannot get rid of that because I have without any question a certain bondage that ties me to Earth because I happen to have within me Life which was put in a form belonging to Earth. You see, no argument will get me out of it. And in that way this kind of a religion is completely pragmatic. It's got to accept what is, and if it doesn't it's idiotic. So I may as well face the fact that I exist now on Earth, and that even if I become cognicent of the Life force in me, that I have to acknowledge the fact that it is being bound. Whatever the reasons may be cosmologically speaking it doesn't matter because it doesn't change it. Even if I can explain it, it doesn't change it. But all I wish is to find a way out. And it is like pulling myself up with my own bootstraps. And where is going to be the point of leverage where I can actually use that kind of a crowbar to get out of this state of being that is represented by Earth?

This is the concept of Objectivity. The introduction of something which is entirely different from ordinary life but is entirely different from subjectivity even to the extent that I cannot define it and which will only enable me when it could start to exist to give me a foothold in accordance with the level where I wish to go, to the extent that I at the present time can conceive

of what that kind of a level represents.

So you see this has to do of course with a human being in his highest form, free from all other considerations. And a real wish to meet God, if for him, God is represented on a higher level than what Earth allows him. The Earth we simply call Mother Nature in order to indicate that there is a certain Mother influence which holds us, and where we being children of Earth as we are would likely have to hide behind her skirts. Because then we are protected, and as long as we want to stay within the realm of Mother Nature, and we don't do funny and foolish things, we are protected. And as long as we fullfill ordinary natural requirements of a human being on Earth by taking care that we get enough food and sleep, and so forth, Mother Nature is very happy. But Mother Nature happens to be nature of this Earth. And all though it might know of different kind of Natures outside of Earth Nature, it has no interest in them, and only to keep people who happen to live on Earth as human beings, to keep them alive as long as possible - because Mother Nature has only one aim, to maintain the Earth where ever it is in relation to the rest, and what is the rest is perhaps the Moon in the first place, and perhaps the planets and the sun, because Earth happens to be part of that little solar system. And that therefore people on Earth should be kept in ignorance of the real facts of life. You see, the protection that Mother Nature will have to give to human beings is to maintain them as long as they possibly can be considered transforming stations for food being digested on Earth,

in order to feed that what is lower than Earth in the cosmic scale. We simply say whatever there is in the Moon, or whatever there is in each human being as his Moon quality.

Now, man considers this. How can he now in his subjectivity introduce an objective element? With the "as if" formula he can have something "as if" it exists. Mother Nature will object to it because, if a man becomes conscious, too soon, and by that I mean that man as he lives on Earth will become conscious as soon as the Earth becomes conscious, so in the cosmic scale if the Earth has an aim for further growth as evolution, which undoubtedly it has, all beings on Earth would become conscious if the Earth became a planet. But Earth is not a planet now, and for that reason people are unconscious, or are kept in an unconscious state so that they do not as yet break loose and eliminate themselves from the bondage of Earth. If a man wishes to grow faster than the Earth will allow him, he has a choice to find some kind of a way by which he can cheat Mother Nature. For that Mother Nature will not be very happy. So this is what is required as payment to Mother Nature, that Mother Nature will let him loose provided we pay her. It's like a ransom. We pay her by means of paying all debts which we have at the present time as human beings. And whenever the debts are paid, that is, whenever we have paid in some form of giving Mother Nature whatever is due to her, then Mother Nature cannot hold us any longer. And this is the realization of a freedom for man; if he wishes he can be free, provided he settles his debts.

What are his debts? That what is his

personality, or the requirements of it; an understanding of how it functions; and an understanding of why his body existed on Earth as a container for Life. And that the payment is simply that he acknowledges the law of gravity and creates in himself substances which are not subject to the law of gravity either physically or psychologically. This is really the idea of freedom. I do not destroy the body. I simply create something in addition to the body, and when that has been full grown enough I have no further use of the body. It will stay where ever it is, and at such a time I can die. I can die physically. I will also continue to live in the body if I wish but I need not be bound by it. And Mother Nature unfortunately, or perhaps fortunately, has nothing to say about it.

What is the difference? Man places himself under a different law. That is the real understanding; that in his developement on Earth he is subject to certain laws, astrologically we call them geocentric, as expressed in a horoscope. That is the law for a man not knowing any better, unconsciously living because he was born at a certain time under certain influences which govern him, which govern the conditions of Earth where ever he was born, which ever place the sun had in the zodiac, what ever the rising signs and what ever the planets were at the time. That we call a geocentric chart, astrologically, and when man wishes to grow and really evolve, he tries to find what it is to be governed by the Sun. Because this is the direction of Earth that is as a replica in man; if he wishes to evolve he has to go in the direction of his Sun. The Sun in man is his brain, his mind.

But the brain at the present time is unconscious from our standpoint. And it is not developed. The beginning of "Little I" is an indication of where one starts in order to create real consciousness .or a real Sun . And by following that in accordance with the commands coming from the Sun instead of from the Earth , man makes for himself a new astrological chart . And it is called heliocentric . And in order to reach with the Sun as center he has to have a first stepping stone of trying to imagine what his life would be if he were away from Earth a little bit , or if Earth could reach the proper place where it really belongs as a real planet , that for that reason man first has to go through a planetary condition in order to reach the Sun. So he cannot jump immediately from a geocentric to a heliocentric . The stepping stone for him is that whatever is represented in a mans life as a planetary level. Planetary levels in man are his emotions. And the stepping stone between that what man is now physically growing to his brain as it were as real consciousness , that he has to stop over on the planetary level of his emotions , and that the compelling force in man who wants to evolve is a real wish . And a wish which is emotionally tinted as having a quality not of this Earth, and having a density not of the same kind of material form as his physical body. This one simply calls developement of emotional body . Developement of something where man , if he wishes to become free , could live for a little while without having to bother about the requirements of this body.

You see what I mean. The relationship of

man as he wishes to evolve, he wishes to grow, is to place the accent in the first place on that what his mind should be if he were a conscious person, which then would have the understanding of that what he really is without any interpertation, and only based on the facts which are intellectually achieved or reached when a mind could function on its own without interference of any other organs. That is, if it could actually record the facts for himself, that then the mind observes that out of which you might say it's made. as the body, which body is not involved in any feeling or intellectual endeavor. So the way to Work. I create in my mind, I say "as if" outside, a certain section which in my brain could start of function independently of the rest of all the mental functions. And in order to become impartial to an object, I select an object which is not emotionally involved or has nothing to do with it, or could be separated, my physical body. I also select a certain object which is not necessarily subject to any kind of a thought. So the result is this. I wish in my mind as the beginning of a "Little I" to become observant to that what is my body and register facts of the existence of my body in different manifestations. That's all.

In order to propel it, it has to have a quality of an emotional kind in order to make this a continuing process. And as long as the emotions are there, there will be the possibility of a relationship between my mind and my body, and as a result the "Little I" will grow. How do I make this emotion? By endowing my emotions with a quality of that which I ultimately wish to reach, which

is God. And for that reason it is a direct application of a religion in my life, in which in this life I wish to reach the possibility of seeing God or at least being in contact with Him. And that really in that way the whole point of Work is a mystical kind, as if I already by means of my emotions want to reach fusion with that what is higher than I am, and in that process I take my mind and my body along with me.

It's quite different you see from a Saint. A Saint forgets about the rest of himself. In this kind of Work, we call it simply the Fourth Way because it's a little different from One, Two, and Three, it simply means that I represent as a personality the totality of three centers and that what I wish to do is to unite the totality of me with God. by means of my highest emotional feelings. And that in that process I have to have a means of operation, and that is formed by my consciousness, what ever it is now, trying to become objective to that what is my body. And in that sense the three parts of me are on their way to becoming conscious, conscience, and have a will. The X first stop over is an emotional level. It is Kesdjan Body. The second is Soul, and when I reach that, then man, fully developed as Ouspenski would call it as Man #7, has then in him the possibility of three bodies being able at the proper time to fuse into one. Again this is the rule of the Universe, and it is in accordance with the Law of Three. And when the Law of Three exists in their completeness, that then out of the Three, One is formed which again becomes the stepping stone and the direction of the next Triad. All right?

So, to be very simple, one Works on one's self by trying to become observant with a certain part of the brain towards the manifestations of the physical body. And for

a long time it must be like that because I don't want to put the attempts of the creation of "Little I" under the particular strain of having to observe my emotions when it has to be impartial. And not to observe my brain when the result has to be a Moment and my brain is completely time. adjusted. So these are the rules. The "Little I" observes me. Me is my personality as my physical body behaving; behaving in five different ways, little parts of the body having particular functions- we simply say movements when it walks, certain gestures it makes, ~~so~~ certain ways of how it stands as posture, whatever there is as tone of the voice when it talks, and we add to that the expression on one's face. Sometimes these different parts run together because a gesture of course is a movement. An expression on the face is also a different rearrangement of certain cells in the face itself, and it could be considered a movement. When I say tone of voice it is also a little bit mixed up with what I might have as a state of myself in description of a mood in which the tone of the voice of course becomes dependent on what I feel and sometimes on what I think. So there is already the possibility of just looking at that which is from the outside noticeable as a manifestation, there already is a relationship with what I really am as a total personality. But I can have regarding these five different aspects a certain objectivity because they are not necessarily related to any kind of a state either of my feeling or of my mind. Walking I can do almost out of habit, and it can be observed without having an desire to describe it or to like it. I can have an expression on my face without having any particular relationship to the state in which I am either

emotionally or as a thought. I can also vary it without affecting the state of myself. A man as a physical body is quite flexible. In addition to that we sometimes consider musclular tensions, conditions that are not so noticeable from the outside but which a person could become aware of; sometimes it's breathing although it's not that important for us, and sometimes breathing and blood circulation together. But for the time being it's more than enough to have the outside manifestations of the five, and to try to become aware.

Awareness is a description of a mental functioning which is not thinking. The continuation of an awareness is a contradiction in terms when one considers the continuation of a moment. But whenever a moment exists as a point, I can imagine that the point can describe a line. In the same way I can imagine a moment remaining a moment and still be continuous, as long as I don't violate the principle of a moment. But again this is a little philosophical and it doesn't matter very much. The state of awareness is quite different from the state of ordinary consciousness. Awakened state, a continued state of awareness, is of course an experience which we consider ~~self~~ conscious. Self consciousness is different from ordinary consciousness, which we simply say waking-sleeping state. And the difference between the two is that when I go over from one into the other it is actually as if the condition waking-sleeping is like ~~like~~ a sleep as compared to a state of self-consciousness. And then one comes simply to a possibility of a description of the four states of consciousness for man, his physical sleep, his waking-sleeping state, his self consciousness, and his cosmic consciousness. But we don't talk too much about

cosmic consciousness because of course we don't know enough about self consciousness, so why bother at the present time.

How much have you read?

A: A lot.

Now you apply it. Get it out of your mind. You empty your mind by applying. You change the facts of your mind, the data, into an actuality of an existence, by observing that what your body is manifesting. And then recording in your mind facts which are permanent. But they go to a certain section of your brain which still can receive them. And by emptying that what is an ordinary wish to wake up, with an ordinary application of certain facts that now the mind ought to function in such and such a way, gradually you will empty of your mind of the un-necessary facts. And the emptyness can be filled by understanding. This is how man will grow. Throw a lot of the ordinary theorectical knowledge overboard. Forget about it. You won't forget it, but don't give it attention. Work, very simply, honestly, and in conditions where you might have a real result. Don't be involved emotionally and then try to Work. Don't, when you are in a joyfull state, try to Work. Don't, when you are angry, try to Work. You won't be able to do it. There is not enough energy and the conditions are completely adverse, because they will object to any kind of objectivity entering into that, assuming for a moment that one would have the energy for it. Application of Work is always in the most simple conditions of life. Sometimes, let's say, in conditions where movements have already become habitual that you bring them to your mind as it were

as if you are becoming so called conscious of them. But since they were already eliminated and have become a habit, they won't have much interference with a thought regarding it. By keeping the movements, that what you wish to observe, and as a particular movement will not require any particular feeling. One can simply accept the fact that one walks and simply say 'I am walking' - meaning by that 'I observe it walking.' It walks; it exists. All the time I and it. All the time the separation between two things. One, as a concept not very clearly defined but having a definite property; the other the totality of my personality keeping on behaving and remaining unconscious. Constantly unconscious. Regardless of whatever there is as consciousness, my ordinary mind, my ordinary feelings, my ordinary body remains my personality, and nothing of impartiality, nothing of a moment, is registered in the ordinary body.

Whenever one has an idea that I do this and I do that you always have to be quite clear it is never what we usually call "I". It's only in exceptional cases when I can say 'My "I" is observing me'. Then it could become clear that the beginning of my "I" has to be impartial, and that ~~the only~~ "Little" I" has to live in that moment. But this is a question of terminology, and the realization of where does one thing belong or the other. So often we say "Oh I haven't been able to be impartial." It is utter nonsense. Nobody can be impartial as he is at the present time. The only thing that could be impartial, and where the attempt is made to wake up, is that there is a "Little" I" which then functions impartially.

What other questions have now come to your mind? Anybody? Yeah?

Q - Can you tell me if there will be words in my head if I were observing myself objectively?

A - No. I think there are of course many words in your head. I don't think it depends on the question of the "Little I" observing. One is subject to all kind of hallucinations, or sometimes even certain words that are taking place in your head in reference to Work attempts. Whenever I become engaged in a particular kind of a project I can't help thinking about it. Whenever I have had a certain experience of trying to become Objective, and it is registered, it becomes memory, because of the registration of a fact which is also a mental quality of my brain regardless of where it took place. Objective facts are collected in my brain also, and they become subject to memory. And when I happen to think about my state of objectivity, I use my ordinary methods of subjecting it to any kind of an interpertation of an ordinary mental quality. So I can think about myself as I was, and whatever I was unconsciously or consciously, all of that will give me information about myself. The only difficulty is that when I think about myself in an unconscious state I'm not quite sure that the facts I have are trustworthy. Whereas the facts I gather when I am objective are truthfull because they are free from interpertation. Your ordinary mind will continue. It will keep on thinking. And of course there will be associative thinking. All kind of thinking, all kind of evaluation, all kind of you

might say - insight as a result of objective facts being collected. But you see it maybe the result of Work, and maybe not at all. It may be a result of interest. The only time one Works is when one makes actually an attempt to wake up, an attempt to be aware, an attempt to create something that is objectively functioning as an intellectual endeavor.

If there are thoughts in the mind they may be very confusing. They may prevent you from aktual Work. Don't try it. Try it when your mind is a little bit clearer. Try it early in the morning after you get up out of bed. Try to become awake. Try to be aware of yourself standing as you get out of bed, as you do ordinary things, washing your teeth, putting on your clothes, shoes or whatever, combing your hair. Nothing matters at all as long as the purpose is to become aware of your existence. Any kind of manifestation could become an object for observation. Any! It doesn't matter if you stand on your head or you're lying down. You are always there, the existence of me. I'm only interested in the registration of the existence; no more. I'm not interested in describing myself, how ugly I am or this and that. I don't care about it. "Little I" doesn't care. The "Little I" only has a function to fulfill of becoming aware of me. You might say that is the life of "Little I" in the beginning. But when it grows out and becomes a full grown body it has all the attributes of a body. It will have its own brains. It will have understanding of a kind we don't know. It also will have a conscience which we don't know.

And it will enable that what is grown out into a full grown entity, and for the time being one says intellectual body or Soul, it will have because of that the insight of how to execute a will, a real will. But let's not go into philosophies of that kind. They are very interesting and they give a perspective. Of course it is logically correct and it can be explained. What are the woozy thoughts in your mind?

Stick to simplicity of Work. under conditions when you know you can have a certain success, you hope. And don't try it in foolish times when you are already engaged and when you already know before hand that you must not. Don't try it even. There are certain times during the day. At other times forget it. But gradually you will be able to do more and more because you acquire a dexterity. And the aim of Work is to acquire really an ability to Be. The Being is immediately translated into that what is the "Little I" growing up. When the "Little I" grows up and out and Be, then that will help you. to become Objective. And that under the influence of this "Little I" now full grown that what is subjective me will change into an Objective Individual. Of course it's the aim. It's the aim that man totally becomes conscious and has a conscience and has an ability to 'do'. That would be full grown as Grudjieff would call it, harmonious man. All right? Then we can leave it.

Now this is the kind of meeting that when you think about Work I'm quite certain that a great deal of what we have talked about has passed by and

went over your head. And that you do not remember any more how we started in the beginning. And perhaps even if you remember how we ended up, because also after sometime you will have forgotten. The association of such ideas will only be helped when it is constantly something that might be in your mind. And that at times it quite definitely will have to go to your heart because it has to be the wish of a man to grow. And that his growth depends on knowing the road, which way he should go. So for that reason you probably have to listen every once and a while. Maybe you play the tape again to be reminded. Maybe sometime, if Andy is kind, you take it home and listen to it by yourself. But you have to have information of this kind to remain clear, because if you don't you will start to interpert. And interpertations are not right. You don't know enough.

So are we all off tape everywhere? One still going?

A. Two going.

Two? It's time to stop just the same. Because the longer I talk. the more we have to splice.

Goodnight everybody. See you some other time.

— END of M 1273 —

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